NICHOLAS WILSON & CO 186 Dundas Street,

Tailors and Gents' Furnishers,

FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED

P. O'DWYER,

WINE & SPIRIT MERCHANT 152 Dundas Street, London.

The choicest goods in this line kept constantly in stock at prices to suit the prevailing competition.

Written for the Record.
EASTER MORN.

To Whom Comfort.

Above the purple hills of Palestine morning rose in splendors slow

cold; Its pale and chilly gleams to amber shine, Then deepen to a beart of burning gold That opens wide a dazzling pathway large For what is jet a reddening crescent

Those crowning beams fall on the droopin

Of one who lies upon the glistening grass Of one who hes about the swift and careless treat Of some who by that lonely wayside pass, She lifts a face all pale with watches dreat And worn and dim with many a scalding

The passing Hebrewsthat, tool-laden go To seek their morning toil, look back and

And turning look sgain, and whisper low, The Magdalen,"-whose very glance would burn

Each Hebrew maiden's cheek with shrink-

ing shame, An insult in the utterance of her name! What was the wondrous story Rumor

That with her alabaster vare's sheen That with her alabater vare's sneen
It chanced her proud heart, too, she broke
Before His feet,—the Prophet Nazarene!
But now, they say, her last fond hope is fled;
Betrayed, condemned, the Nazarene is

She turns her bending head to earth again— Kind earth that holds her Friend and hears

her moan, And has no shame responding to her pain; Of all the passers, pauses One alone: Severe and cold the tone wherein He speaks. And bids the woman say what there she

The eye is blind without the heart's swift

And dull the ear no listening thoughts con-

Her heart and treasure are together laid, Ard deadened senses barely touch her soul; Her hasty glance the stranger but revealed To be, perchance, the master of this field.

The hand that struggles in the wreck at sea Each broken spar and raft will madly grasp With all the latent force despair sets free: Her desperate hopes this itoating chance now clasp, And close upon it with that clirging hold

Which gives dismay the strength that makes it hold.

Love keeps some hope that grief itself must

spare; The soft and early breezes gently raise Her shining hair from blue veined temples

fair, And touch her tear-wet cheek with rose-leaf shade; Her pale and slender hands are meekly laid

In prayerful clasp upon her panting breast And her imploring eyes are lifted till The heavy lashes on the eyelld rest: The sun stands full behind on Calvary "Oh, sir! Where hast thou taken Him,

pray, That I may go and carry Him away!"

A silence fell upon the spring-time air; That she might hear, her pulse kept silen

And stillness gathered round them every.

where, When, softer than from Heaven drops the More thrilling than the sigh of midnight

And tender pierced the listening breeze-

The accent of that sweet and solemn voice which alone God spake to wearied mar By which alone God spake to wearied man And bade the long expectant earth rejoice, Beneath a fadeless rainbow's perfect span.
"Mary!" and at the sound of her own name joy shoots through each fibre of her

Not earth's poor troubled joy, but that deep Wherein the soul breathes forth, in calm

All worship-knowing not a break nor

In one great word: "Rabboni, Master mine!
It was enough! From Him, from her—one word! Enough; for Jesus spoke, and Mary heard!

O found again! O won by patient tears! She falls, just at the pity of His tone,
And with her fall her anguish and her fears;
.... Her only Friend! Her Lord! Her

very own! She finds her place, the place for her most

Forever hers, - low at the Master's feet!

Sad souls, take cheer! raise self from self's

Look up! an Easter sun your brows may In the sweet wonder of some perfect morn Arise, O much offending, grieving much! The Risen shall come to meet the risen's

And call each soul her own peculiar name.

"LORD THAT I MAY SEE."

Sermon by the Bishop of London.

His Lordship the Bishop of London con cluded his remarkable course of Leuten lectures on last Sunday evening. An im-mense audience was in attendance and we venture to say that there was not one present that did not regret that this sermon was the last of the series. We herewith publish a substantial report of the dis-

"Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Leave of Navarath him that Jesus of Nazareth was passing by. And he cried out saying: Jesus, son of David, have mercy on me. And they that went before, rebuked him, that he should hold bis peace. But he cried out much more: Son of David have mercy on me. And Jesus standing commanded bim to be brought unto him. And when he was come near, he asked him, saying What wilt thou that I do to thee? But h said: Lord, that I may see. And Jesus said to him: Receive thy sight, thy faith hath made thee whole. And immediately he saw, and followed him, glorifying God. And all the people when they saw it, gave praise to God."

Amost touching and instructive incident is related in the gospel just read to you. In one of those journeys which Our Blessed Lord undertook in order to make known his Divine mission and to spread abroa the saving truths of the gospel which he came to preach for our salvation he spproached the town of Jericho. A poor spproached the town of Jericho. A poor blind man, who sat begging by the road-side, hearing the tramp and voices of the multitude who accompanied Our Lord, asked what it all meant, and having been told that Jesus of Nazareth was passing by he cried out saying: "Jesus, Son of David, have mercy on me;" and they that went before rebuked him that he should hold his peace, but he cried out much more: "Son of David, have mercy on me." And Jesus, standing, com-manded that he should be brought to Him. manded that he should be brought to Him.
And when he was come near, he asked
him, saying: what wilt thou that I do
to thee? But he said: Lord, that I may
see. And Jesus said to him: Receive
thy sight; thy faith hath made thee
whole. And immediately he saw, and fol
lowed Him, glorifying God. And ail the
people, when they saw it, gave praise to
God."

Now, dearest brethren, the miracles per-

Now, dearest brethren, the miracles per-formed by our Lord were not only his-toric facts but they also had spiritual meanings, and were intended to convey lessons of the highest import for our instruction and edification. And this is true of the miracle just mentioned. Indeed, all the circumstances surrounding this miracle are most signifi-cant and instructive. Here is a poor blind man who never yet opened his eyes on the glorious creation of God, the heavens that proclaimed the glory of God, and the firmament that declared the works of His hands contained no lessons for him, for he had never seen those wonders of Divine power and goodness. The material creation was to him a sealed book of unmeaning mysteries. He had heard of the glorious light that flooded the world like a deluge, but he had no conception of it; he had heard of the blue vault of heaven, bespargled by innumerable stars that seemed like the eyes of pitying angels looking down on a sinful fallen world, he had heard of the enduring mountains that lift their heads grandeur and majesty towards the heavens; he had heard of pleasant valleys and summer fields and the illimitable a, and the rivers and streams; he could, in a word, hear the hymns and music of God's creation all around him, but he could not feast his eyes on its beauties nor on the glorious perfections and attributes of God that are mirrored from the face of nature. He could indeed say what the blind Tobias said in answer to the angelic salutation, "Joy be to thee." "What manner of joy shall be to me who sit in darkness and s not the light of heaven?" (Tob. v. 12.)
This poor blind man, having doubtless
heard of the mighty works that Jesus had
already wrought, having heard of the evi
dences of His almighty power as well as
His God-like pity for human sorrows and
sfillctions. and wearning for the afflictions, and yearning for the joys and happiness of sight, exclaimed: "Jesus,

and nappiness of sign, excluding a "Jesus, Son of David, have mercy on me." Now this poor blind man is in a spiritual sence but the representative of innumer-able Christians. There are in the Christian Church to day thousands who are spiritblind, thousands of whom it may be said that they "have eyes and yet they see not." And this spiritual blindness is a far greater evil, a far more terrible calamity than the blindness that seals up the eye of the body. As the soul is immeasurably superior to the body, as it is infinitely more precious and is as far above it in the order of being as heaven is above the earth, even so the evils that afflict the soul are immeasureably more grievous and terrible than those that affect the body, and hence the blindness of the soul is indescribably more sad and distressing and terrible than mere bodily Spiritual blindness which is self in flicted

shuts out from man the true view of the purpose and object of his existence here below, and of the duty and paramount obligation that lie upon him of laboring obligation that lie upon him of laboring to secure his eternal salvation. Our holy faith tells us that we have been created by God to the end that we might know and serve and love Him here below and afterwards see and er joy Him in heaven. This is the end and object of our existence here; this is the purpose God had in creating us; this the aim of Christ in the work of our Redemption. "All things are yours," said St. Paul to his converts, "all things are yours, you are Christ's, Christ is God'a." Material things were made for man's use and benefit, but man

repose in Thee." Our souls are made in the image and likeness of God, they are pure spritual beings and are endowed with an immortal life. The poorest beggar covered with rags and sores has a soul with a whole eternity depending upon it. The salvation of the soul is a greater work than the continue of the

and to secure it the happiness of neaven during the everlasting ages. This is the, pearl of great price, this is the one thing necessary, this should be the work of life. All other aims and objects in life dwarf into maignificance before this paramount task. Pleasures, riches, fame, hon ours— all these things are vain empty and perishable—they are but bubbles in life's stream—they are mere husks that can never satmere nusses that can never sat-isfy the hungry soul, nor feed the immor-tal mind. They are like Dead Sea apples, fair and beautiful to the eye, but to the taste ashes and bitterness—they are, in a word, of the earth earthly. Hence Our Divine Master tells us not to be solicitous with we shall be clothed, for after all these things do the heathen's seek. "Seek ye therefore first the kingdom of God and His justice." (Matt. vi., 33). He tells us to lay not up treasures on earth where rust and moth doth consume and where thieves break through and steal, but to lay up treasures in heaven, where rust and moth cannot consume and where thieves cannot break through and steal. He warns us that heaven must be won by earnest efforts and constant endeavors, and by a holy violence, that in order to enter into the narrow gate and the straight way that leads to eternal life we must strive and struggle and labor hard. He assures us that the prize is worth labour-ing and striving for, that it is worth living and dying for, that neither the earth nor the sea, nor the whole creation of God contains anything that can equal it in value, nay, that if we win not that prize, all is lost, and lost forever. "For what

In illustration of the solemn truth put before the human conscience by this question of Our Lord may be quoted the parable of Dives and Lazarus, "There was," said Our Saviour, "a certain rich man, who was clothed in purple and fine linen: and feasted sumptuously every day. And there was a certain beggar named Lazarus, who lay at his gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him And it table, and no one did give him. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died: and he was buried in hell. And lifting up his eyes, when he was in torments, he saw Abraham afar off, and Lazarus in his bosom: and he cried and said : Father Ahraham. have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy life-time, likewise Lezarus evil things: but now he is comforted, and thou art tormented." (Luke xvi, 19 25) Now of what avail were all his wealth and treasures to this rich man He could not being them beyond the grave, he could not purchase with them even one drop of water to cool his burning tongue amid the flames of hell. Blessed Saviour spoke that parable nearly nearly two thousand years ago, and we may suppose that during we may suppose that during the last two thousand years that rich man the last two thousand years that ren man has been crying out for a drop of water to cool his tongue and has not been able to obtain it, and never shall be able to obtain it during the endless ages. I say

shall it profit a man to gain the whole world, and suffer the loss of his own soul?

Or what shall a man give in exchange for

with Christ, "What doth it profit a man to gain the whole world if he lose his soul, or what exchange shall a man make for his soul?" Some of the greatest sorrows of the death-bed are the painful, bitter memories of the past-memories of wasted time and of lost opportunities, of the means of doing good and of labouring to secure the soul's salvation recklessly thrown away. Dying worldings see all that they prized slipping from their grasp and vanishing from their weaken ing vision. All that are dearest and nearest to them, friends, home, wealth, honors—all which they labored for, all that they lived for, to the neglect of their eternal interests, all must be left behind them, nor can they bring them one comforting thought, one ray of happiness on their death bed. It was perhaps their custom to sneer at the virtuous, to pity those who did not allow themselves to be absorbed in the pursuit of money but who sought "first the kingdom of God and his justice." Now they see their sad mistake and in that hereafter which their unchristian life has prepared for them we may well imagine them indulging in vain regrets and bitter memories such as the Holy Ghost in the Bock of Wis-

dom (v. 1 10) tells us the lost in hell indulge in: "Then shall the just stand with great constancy against those that have afflicted them, and take away their labors. These,

was made to know and serve God, to adore and love Him, and by so doing to secure his eternal salvation. The salvation of the soul should, therefore, be the great aim of our lives; should be the end and goal of all our strivings, our ambitions of the souls, the yearnings and cravings of our souls, the yearnings and cravings of our souls, the yearnings and cravings of our nature, the unquenchable thirst of our hearts for a happiness unattainable on earth, tell us uncessingly that this world is a place of exile, that we are but pilgrims and wayfarers on earth, that we have not here a lasting city but must look for one that is to come, that our home is with God and our country is heaven. "Thou hast made our hearts for Thyself O God, and they are not at rest until they God, and they are not at rest until they repose in Thee." Our souls are made in the image and likeness of God, they are pure spiritual beings and are endowed with an immortal life. The poorest passed away like a shadow, and like a post that runneth cn, and as a ship that

poset that runneth on, and as a ship that passeth through the waves: whereof, when it is gone by, the trace cannot be found, nor the path of its keel in the water. These things the wicked say in hell," to believe that in some way or another they can walk through life blindfolded and will at last by some happy chance reach that goal which is the reward of life-long labors, tolls and sacrifices; and to reach which God's servants have in every age worked and striven and suffered. There can be no greater deception, no more dangerous and fatal delusion than this Such men remain blinded on the roadside of the world. They beg daily for the busks of swine, material interests, pleasures, honors that can never feed their hungry souls. They hear that Jesus is passing by—they hear the tramp and voices of His servants as they accompany Him on the narrow road that leads to life and yet, unlike the blind man of the Gospel, they will not cry out for light, they will not say, "Son of David have mercy on us." They allow Jesus to pass by and they remain in the darkness forever. Let us judge of the dargers of this spiritual blindness by the manner in which it has been punished in others. The towns in which Christ had wrought His miracles, but which refused to profit by them, it will be better for Sodom and Gomorrah in the day of judgment than for them; the generation that witnessed Noah building the ark, and they sat eating and drinking and erjoying themselves and refused to look at their danger and the mighty deluge came and swallowed them all up in its argry waters, the aforesaid towns, the city of Jerusalem, the whole Jewish people and their rejection and derpersion as an outcast and hated race, all these are striking illustrations of how the desire of God purishes the spiritually

justice of God punishes the spiritually blind. blind.

What then must the spiritually blind do?
They must, like the blind man of the Gorpel, cry out to Jesus and say "O son of David have mercy on me." They must persevere in this cry for divine mercy and compassion, they must say in contrite and piteous tones and with deep sorrow of heart O Lord grant "they I may see." heart, O Lord grant "that I may see," Enlighten mine eyes that I may never sleep in death, Lord "that I may see" the inalienable claims Thou hast on my loyal service and allegiance, "that I may see" Thine infinite goodness, mercy and love, "that I may see" that my most sacred duty and my dearest interest consist in serving Thee, "that I may see" the value of my gradation as the Prodigal I also may arise and go home to my Father and enjoy His favour and affection

or evermore.

Jesus is the true light of the soul. He is the light of the world—the true light that enlightened every man who wishes to be enlightened. As He in pity and tender mercy restored eight to the blind man and enabled him to see in wondering delight the glories and beauties of God's creation, so will He at our earnest prayer restore us our spiritual Light, so will He pour the light of His grace and truth on our darkened souls. And as the blind man of the Gossouls. And as the blind man of the Gos-pel, when given his eight, followed Jesus, glorifying God, so shall we too in loving gratitude follow Jesus in loyal service on the road of His commandments-so shall we also glorify God by virtue and holiness of life, and so will it one day be given us to behold the glories and perfections of the Triune God in beaven and to enjoy the

beatific vision of Him for ever and ever. At the conclusion of the sermon Hi Lordship made a fervid appeal to his Catholic people to comply with their Easter duty during the coming holy week that is crowded with the commemoration of the most tremendous mysteries of our holy religion. He also appealed to the numerous Protestants who honored his Lenten lectures by their presence to exam-ine and weighwell the truths they had heard The Catholic Church was a mighty fact at their very doors and demanded their serious attention. He hoped they would prayerfully and earnestly consider her claims on their intellects and hearts and would not henceforward accept as truth were little better than nursery tales, uttered against the only great Christian communiou in the world—the Catholic Church.

IRISH NEWS BY CABLE.

The prosecutions against Messrs. Dillon, O'Brien, Crilly and Redmond for their connection with the plan of campaign has been abandoned.

CATHOLIC PRESS.

Boston Pilot.

The atrocious provisions of the Tor Coercion Bill for Ireland were stated o Monday last by Chief Secretary Balfour, The law would reduce Ireland to a slave greater work than the creation of the world, than all the glories of the stars and all the beauties of the universe. It is our highest interest, it is our most dominant duty, it is the greatest wisdom to labour to save this imperishable soul and to secure it the happiness of heaven during the everlasting ages. This is the greatest wisdom or the path of its keel in the water. These things the wicked say in hell."

The law would reduce Ireland to a slave-pen. It abolishes trial altogether, and leaves the entire population and the greatest wisdom refuse to look at their importance, they wish during the everlasting ages. This is the there would be no other manly resource for Irishmen that war, by dynamite or any other means, to save their national life from destruction. But the hour for despair has passed. This coercion is the last deadly kick of the landlord and aris tocratic monster. The mind of Gladstone stands out like flame against the Tory background of ignorance and cruelty. Let the voice of America speak for Ire land!

The malaria of Applo-mania has neve affected the health or spirits of our sturdy contemporary, the New York Independent. It heartily endorses Archbishop Lynch's letter to Lord Randolph Churchill, which it calls "a burning and just philippic against Queen and Government." Contrasting the lukewarm loyalty of the people of her vast dominions to Victoria of the evictions, with the exaggerated reverence shown to the Emperor William by the Germans, it gives this cold comfort to both :- "The age of monarchs is passing by. They will be evicted soon."

Wexford Irish People. If her Majesty liberated from the jails of India 50,000 of her subjects, it cannot of India 50,000 of her subjects, it cannot be said that she has quite overlooked Ireland in her year of jubilee. She has favored Mr. Lafayette, photographer, of Dublin, with a sitting, and "expressed to him her royal wish that it should be understood that the sitting was specially given for Ireland in the jubilee year of the reland." Surgely this is the height of er reign." Surely this is the height of royal munificence ? Down on your knees, sirs, and thank the lady! This latest message of motherly affection, which should wipe out the records of fifty Coercion Bills, has been done into verse :

There is surely no reason
Henceforth for high treason.
Let us "kiss and be friends,"
Since I've now made amends
corcion, and Buckshot, and "Peelers"
Condonce all my errors in toto—
BY SITTING IN STATE
FOR MY PHOTO!
You will never forget
How I made Lafayette—
Without pressure, or favour, or fear
My "Trusts and Loyal
Photographer Royal"—
To date from this Jubilee year!
Trevent mistake, it may be well

To prevent mistake, it may be well to that Mr. Lafavette contemplates notify charging for the Jubilee Photograph.

London Universe There is a garg of young Tory bloods in the House of Commons who have made immortal soul that bears Thine image and is purchased by Thy precious blood, "that I may see" the horror and fitthiness of sin, the beauty of virtue and holiness—the gade." One of them recently wrote a note themselves conspicuous as obstructionists joys of heaven and the eternal horrors and infinite sorrows of heli; O Lord grant "that I may see" all this in a manner that will be conducive to and added that the writer was "a puppy manner that will be conducive to and added that the writer was "a puppy my salvation, that seeing my misery and and a coward." He has not since heard Son saw his from the Tory "masher"—nor will he home to my Sturdy James O'Kelly similarly silenced another by the advice that "the naughty toy should be whipped and put to bed.

Catholic Review. Probably everybody has heard the story of the deputation of English Pro-testant ministers who once visited Rome and presented to the Pope a petition setting forth their alarm at the repor that he was to abdicate, and humbly beg-ging him to continue in his office and in the exercise of his functions as head of the Church: "For," said they, "we make our living by denouncing you. us are dull, some are very old, some are slightly under a cloud. We are not successful as pastors and preachers in a general way, but by denouncing the Pope and warning people of the danger of Popery we manage to secure each one of us an audience, and we get along very comfortably. If we should abdicate our occupation will be gone."
Apparently this Protestant society for the preservation of the Papacy has established a branch on this side, and the Rev. Justin D. Fulton has joined it. Probably he finds business dull, and has started out to raise the wind on the old anti Popery campaign plan. It remains to be seen whether he has counted correctly on the amount of iguorance and bigotry still existing in this country. There may be enough to support him handsomely, but we do not believe it. At any rate, no we do not believe it. At any rate, no matter how long he may live, he can be sure that there will always be a Pope for him to denounce. The parasite that lives upon the lion dies in his time, and generations of his kind follow him. The lion lives, unconscious of their existence.

ON THE 31st of March Mr. Goschen in the English House of Commons, made a speech in reply to that delivered by Mr. Gladstone on the Crimes Bill. The Governmen', Mr. Goschen c'aimed, based their case upon the notorious failure of the administration of the law in Ireland. connection with the plan of campaign has been abandoned.

Were this the case, is it any matter of surprise? Did not General Buller declare that the law was administered for the benefit of the lan ilords? THE CRIMES BILL.

SPEECH BY MR. PARNELL.

Mr. Parnell, upon rising to resume the debate on the Orimes Bill, was loudly cheered. He said that with the production of the Land Bill Parliament had been put in possession of the complete plan of the Government in all its nakedness and dishonesty. The Land Bill had revealed the extent of the plot and the gravity of the conspiracy through which the Conser-vatives and Liberal Unionists Intended to vatives and Liberal Unionists intended to try to coerce tenants in Ireland into the payment of impossible rents, and compel them to purchase their landlord's interests at exorbitant rates. If the House should ever give the Government power thus to coerce the people the result would most certainly be wholesale rapudiation, involving improvements. result would most certainly be wholesale repudiation, involving immense loss to the British taxpayer. The Government were pressing on coercion with indecent haste. They had refused to carry out the recommendations of the Land Commission. If the coercion bill were passed the last defence of tenants against wholesale robbery would be removed. In a just land purchase measure lay the hope of settling the land question. If it was done at fair prices and in the absence of coercion Irish tenants would fulfill the obligations to the last penny. Proceeding to discuss the provisions of the bill, Mr. Parnell contended that the powers given the magistrates would enable them to send political opponents to prison for six months—to a plank bed and prison diet. No part of previous and prison diet. No part of previous coercion acts had ever excited so much distrust of English justice as the proposal to change the venue of trial, and bring the Irish before special English juries. The proposal meants reign of judicial murders. Secret societies would spring up, fos-

tered by the sufferings of an oppressed nation, and those who had been persistent in counselling the people to patience and moderation might observe But he would still counsel to submit to injustice rather than retaliate or do anything that might drive Gladstone from their side or increase his diffifrom their side or increase his diffi-culties or place him in a false position with the Liberals. Their battle was now won in Ireland. The party which alone could gain by violence—by the people of Ireland going beyond the law—was the present Govern-ment. That was the reason this bill had been brought forward. Its object was to strengthen the Government's own miser-able position. Let not the people of Irestrengthen the Government's own miserable position. Let not the people of Ireland fall into the toil thus set for them. land fall into the toil thus set for them. He greatly feared the results of the bill, but he could not cease to tell them that their position was entirely different from that of five years ago, and that for them victory was certain. The people of Ireland would again bear the strain with patience. Gladstone would not find his action hampered or his hands suilled in the great and glorious work he had undertaken.

The motion for cloture was carried by a vote of 361 to 253, and the first reading of the bill agreed to without a division. The announcement of the result of the cloture announcement of the result of the coloure division was received with cheers and counter cheers, and cries from the Parnel-lites of "Tyranny!" "Down with the Speaker!" All the members of the front Opposition bench, with Mr. (Radstone leading, left the House, followed by a large hody of Liberals. large body of Liberals.

N. Y. Freeman's Journal. "Drink" is a word that has come to have only one meaning. It is a word of fear. It means saddened children, cheerless homes, suspense, and hopeful lives dragged entailed on helpless babes. It means-God knows that it means a thousand feare. a thousand terrors, a thousand feare, a thousand terrors, a thousand hidden agonies, of which most of us, seeing from the outside, know nothing. It means—and this meaning is made plain to us every day—the failure of the brightest and best among us. Mothers, by heart-rending experience, have learned that it is better a continuity children dead than to better to see their children dead than to have them grow up as those older than they have grown up, only to go down to death. In how many households is the prayer for the dead choked with bitter because he for whom they pray

EDITORIAL NOTES.

MR. WILLIAM O'BRIEN, upon being asked his opinion of the Coercion Bill, said: "I think I have reason to thank Mr. Balfour for his brutal frankness. There is no affectation about his proposal. He has stated the logical alternative to Gladstone's Home Rule policy in such a way that the British people can no longer have any doubt that if they are not prepared to give the Irish people all they ask they must be prepared to rule them forever and ever as the Czar rules Poland. I cannot believe that the British democracy will tolerate the passing of this bill into law. If it does pass, however, though itwill bring a spell of woeful trouble to Ireland, it will only end by breaking English rule and landlord power all the sooner."

THE Cabinet of Mr. W. H. Smith have decided to abandon that clause of the Irish Criminal Law Amendment Bill which provides for changing the venue from Dublin to London in certain classes of criminal trials. The introduction of such a scheme proves the Cabinet to be composed of men of narrow views-men whom public opinion will ere long relegate to the cold shades of opposition.